



TO CORRECT MIS-REPRESENTATION WE ADOPT SELF-REPRESENTATION.

VOLUME 2.

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Poetry.

FROM THE "MORMON."

BY F. P. PRATT.

I am fifty years old! I have lived to see Seven times seven and a Jubilee. That period famed in the days of yore As a grand release for the humble poor; When the pledg'd estate was again restor'd, And the bondman free'd from his tyrant lord. When man his fellow was bound to forgive, And begin a new to think, and to live. The nations have had the year of my birth As a Jubilee to the groaning earth. The triumphs of steam over land and sea Have stamp'd the seal of my Jubilee. I have mark'd its progress at ev'ry stride, From the day it was launch'd on the Hudson's tide, Till it conquer'd the ocean,--grasp'd the land And join'd the nations in a common band. I have liv'd to behold the lightnings yield To the mandate of man, and take the field, As a servant-runner to the news In an instant, where its lord might choose.

And, scarce less strange, I have liv'd to behold A Mormon Sage, with his wand of gold Overturns the world, and toss it up As a teller of Fortunes would his cup! All these facts; but, of little worth, Compared with a prophet, restored to earth. I have seen his day and have heard his voice; Which surges a world, while the week rejoices. I have read the fate of all earthly things: The end of thrones, and the end of kings. I have learned that truth alone shall stand, And the Kingdom of God fill every land. I have seen that Kingdom rolling along And taking its seat 'mid the mountains strong. While the nations wondered, but could not tell To what those wondrous things would swell. I have wandered far over land and sea To proclaim to the world its destiny: To cry to the nations, repent and live, And be ready the Bridegroom to receive.

I have wandered far—I have wandered wide, From Maine to the wild Missouri's tide; And over the ocean's sea-girt Isles Full many a weary thousand miles. I have tramped the deserts' burning sands And the snow-clad mountains of unknown lands. 'Mid the crystal waters of Desert I have pulled the oar and cast the net. I have climbed the steeps 'mid the golden o're, And roamed o'er the lone Pacific shore. I have plowed its bosom many-a-day To visit the nations far away. I have stood on Chil's distant shore, Where the Polar Star is seen no more. I have gazed on the Andes' heights of snow, And roamed 'mid the flower'd plains below. I have toiled with the great is freedom's cause And assisted to give to a State its laws. I have lain in a dungeon, bound in chains And been honored in Courts where Justice reigns. In a thousand joys, and a thousand fears I have struggled on through many fifty years. And now, by the law of God, I am free; I will seek to enjoy my Jubilee. I will hie me home to my mountain dell, And will say to the "Christian" world,--farewell. I have served ye, long—, 'twas a thankless task. To retire in peace, is all I ask.

Another fifty years will fully prove Our message true, and all our motives, love. Then shall a humble world in reverence bow And hail the prophets so rejected now.

Kings shall rever, and nations incense bring, To Zion's temple, and to Zion's King.

I shall be there and celebrate the day Till twice ten times shall have passed away.

* The first steamboat was launched in 1807, on the Hudson River, by Robert Fulton.

* An American soldier, of the Mormon Battalion, discovered the gold mines in Calif.-trails, in 1841.

A Response to F. P. Pratt's "Fiftieth Year."

BY JOHN TAYLOR.

THOU art "fifty years old"—I am glad to see That thou canst hope for a Jubilee. Go rest thee, my friend, for weary and long Thou hast faithfully strove with a wayward throng; With a world environed with error's chain, Thou hast wrested and struggled, but not in vain. On thy native shore, and on foreign land, Thou hast battled with truth with a master hand, And their cities, and towns and hamlets have rung With the sound of truth, with the voice of song; And thousands in Zion do now rejoice, Who've read thy works or heard thy voice, And millions have seen thy bosom swell With essential truth, thou lov'st so well.

Let driveling sycophants how the knee To that emanous shins, popularity, And with honey'd lips, bound with manum's spell, Master over the vices they durst not tell, And with wheeling, whining, cauting tongue, Dash o'er the deeds of a hellish throng— 'Twas thine, the mask from their loathsome face, To read, and exhibit their foul degree.

Thou hast grappled with sages in error rife, Thou hast taught to the erring the way of life;

With flaming words and a burning pen, Thou hast bearded gaunt priestcraft in his den, And said to Bas's grizzly priests: "avast! I dare you in your dark, ghastly haunt. And the casting, craven nuns fled. At the truths thou penned and the words thou said. With Elijah's faith and Elijah's rod, Thou despised their power and defied their god, And made the canting hirings cower, Beneath the truth's keen, withering power. Thou shod' them their systems were doom'd to fall, That Upharion was written on Babel's wall. Thou hast spent 'midst their horde a busy life; Thou art leaving the den of their Babel strife. Let others now 'midst the nations roam, And his thee away to thy mountain home.

If sleeping at night, the weary may Forget the cares and toils of day; And if by God to man is given, A day of rest in every seven;

If the pledg'd possession could be restored, On the grand release by Jehovah's word;

If the debtor's bonds could then be broke, And the slave be freed from a master's yoke,

And the very land a partaker be,

Of the general jubilant Jubilee;

If all bonds were broken on that day,

And chains and manacles thrown away;

If throughout the land, by every tongue,

All joined in the joyous jubilee song;

If debtors and slaves and earth were free:

Thou oughtest to have a Jubilee.

If a wretch from a sincere friendly heart,

Can to thee any comfort or joy impart;

If a fervent prayer to the God of grace

Could smooth thy path on thy onward race,

That prayer would be, may grace be given

To wend thy onward course to heaven.

May'st thou abound in corn and wine,

And the blessings of plenty be thine;

May thy family all be free from care,

And a husband's and father's plenty share;

May thy sun go down with glory rife,

And dying may'st thou burst into life;

And when sleeping among the silent dead,

Have the blessings of millions on thy head;

And living with God, may'st thou be free,

And partake of an endless Jubilee.

FOR THE "WESTERN STANDARD."

THE

PRINCIPLES OF THE GOSPEL.

BY

Charles Wesley Wandell.

CHAPTER III.

[CONTINUED.]
Baptism is an ordinance which the New Testament recognizes as one of the first principles of the doctrine of Christ.

When we say that baptism is a "first principle of the doctrine of Christ, we wish to be understood to apply that signification to it which is evident according to the plain, simple, unargued construction of the English language. That it is a fundamental ordinance, a primary tenet or rule, an essential truth, bearing the same relation to the gospel system that the English alphabet does to the English written language, or that of definitions and rules do to the exact sciences. If we can make this fully appear, then we shall have established the essentiality of baptism beyond the possibility of successful contradiction: for as it is impossible for us to read before we learn the alphabet, or to compute unless we understand the fundamental rules of arithmetic, so it is impossible for us to be made partakers of that salvation which is of Jesus Christ, unless we comply with the conditions of that salvation.

Paul in his epistle to the Hebrew saints, chap. v: 12, reproves them for their remissness in and negligence of the things of God, pertaining to the more full development of the doctrine of Christ, a most important part of which was that of the Melchisedic priesthood; and says, "For when for the time ye ought to be teachers, ye need that one teach you again which be the first principles of the oracles of God, and are become such as have need of milk and not of strong meat." And continuing the subject in the chapter v: 1, 2, he definitely points out what those first principles are. He writes thus: "Therefore leaving the first principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works," (referring to the works of law of Moses,) "and of faith toward God, of the doctrine of baptism, and of laying on of hands, and

of resurrection of the dead, and of eternal judgment." Now of all the inspired writers, perhaps Paul was the most clear, plain, and express; and of all the important definitions of the various parts of the gospel system which so frequently occur in his writings, perhaps this is the most explicit, and easy to be understood. If there was not another passage in the New Testament which bore particularly upon this point, this one instance in which the Holy Spirit has so carefully enumerated the first principles of the Christian system, ought to be sufficient to satisfy any reasonable mind. And as we find that baptism occupies a distinguished position among these essentials, we can not remain guiltless and treat it as a matter of but indifferent consequence, nor can we be saved in the kingdom of God if we neglect to obey it in the true spirit as well as the letter thereof, according to divine appointment. But there are other passages that bear particularly upon this point, interspersed throughout the New Testament, only a few of which I shall now notice. The first will be found in Jno. iii: 22, and iv: 1, 2. "After these things came Jesus and his disciples into the land of Judea; and there he tarried with them and baptized." "When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John, (though Jesus himself baptized not, but his disciples.)

When the Savior began his mission of mercy to mankind, the first thing attended to by him was to be baptized. The Holy Ghost then descended upon him. And after being tempted of the devil, the angels ministered unto him, and no doubt committed unto him a portion of the Melchisedic priesthood, for immediately afterward we find him commencing the public ministration of the word in his native country. Afterward he went up to Jerusalem, where Nicodemus met him by night, and was told by him "That except a man be born of water and of the Spirit he cannot enter into the kingdom of God." Immediately after this conversation, we find him and his disciples leaving Jerusalem, and going out into the country they commenced baptizing, in order, doubtless, to practically administer, as far as possible, what they publicly taught. (See Jno. 3d chapter.) Now we must not understand that when Jesus gave the last commission to his disciples, that he then for the first time declared the doctrine "That he that believeth and is baptized shall be saved;" for it is evident that it was a doctrine that he had publicly taught at the very commencement of his ministry; and not only did he teach it, but directed its administration. "Rabbi" (said the Jews to John. See Jno. iii: 26,) "he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come unto him." It requires no argument to prove that such a vast number of people never would have been baptized under his direction, had not the necessity of receiving that ordinance been publicly preached to them; and not only was it taught, but it was taught convincingly and in great plainness, as the conversation of our Lord with Nicodemus clearly proves. And moreover, not only were the believers instructed in the reason of their baptism, but the reason itself is plainly stated to be, that they might be saved in the kingdom of God. Hence it is evident, that faith and baptism were taught by the Savior himself as being among the first principles of the gospel; and when about to depart from the disciples, he ordained that those two principles should retain that relation in his church as long as the gospel should be preached. (See Mat. xxviii: 19, 20.)

AN EMPEROR'S VICISSITUDES.—Vicissitude is confessed as the law of human life. Everybody experiences it more or less; but in the whole history of modern times there are few examples of individuals who have passed thro' greater or more numerous changes than Louis Napoleon. Born in a palace, and for a while the heir presumptive of the greatest monarch in Europe, he was afterwards thrown headlong

from that high estate, and condemned to obscurity to associate with the sons of humble tradesmen and farmers; to be to-day the companion of Cardinals, Popes, and Kings, and to-morrow on a heap of stones in the street, in the disguise of a livery servant; to lie hidden during eight days in a burning fever, in the midst of Austrian troops, who were eager to take his life; to fight as a common soldier and a rebel, in the hope of overthrowing a hateful form of despotism; to have his brother die in his arms; to wander about in sickness, hunger, and dejection; to take refuge in common taverns; to owe his life to an English passport; to tread the soil of France as an outlaw at the peril of his life; to organize repeated insurrections; to be in prison; to lie in a dungeon; to write treatises on pauperism and the sugar question; to mingle with the haughty nobles of England at a tournament; to be the President of a Republic; to take advantage of the opportunity thus afforded him to make himself Emperor; to be the ally on terms of equality of the strongest government in Europe; and, in conjunction with Great Britain, to subdue the armies of Russia, and compel her Czar to sue humbly for peace in that capital which, forty-two years before, on the self same day he entered as a conqueror.

BREAD.—Bread made of wheat flour, when taken out of the oven, is unprepared for the stomach. It should go through a change, ripen, before it is eaten. Young persons, or persons in the enjoyment of vigorous health, may eat bread immediately after being baked, without any sensible injury from it, but weak or aged persons can not; and none can eat such without doing harm to their digestive organs. Bread, after being baked, goes through a change similar to the change in newly brewed beer, or newly churned buttermilk—neither being healthy until after the change. During the change in bread, it sends off a large portion of carbon, or unhealthy gas, and imbibes a large portion of oxygen, or healthy gas. Bread has one-fifth more nutriment when ripe than when just taken out of the oven. It not only has more nutriment, but imparts a much greater degree of cheerfulness. He that eats old ripe bread will have a much greater flow of animal spirits than he would to eat unripe bread. Bread, as before observed, discharges carbon and imbibes oxygen. One thing in connection with this fact should be particularly noticed by all housewives; it is to let the bread ripe where it can inhale the oxygen in a pure state. Bread will always taste of the air that surrounds it while ripening; hence it should be placed where the air is pure. It should never ripen in a cellar, nor in a bedroom.

THE CAMEL.—It often happens that in ascending an acclivity or muddy road, the camel falls on his knees—his fore feet slipping—he does not then try to rise, but goes on in that position, nor does he try to right himself until he is out of the bad road. He easily slips on clay soil, especially after a rain. He must then be brought to a halt, as he is liable to break his legs, particularly the hinder ones. There is not the same amount of danger on rocky ground, although the Arabs in the latter case cover the camel's feet with a sort of moccasin or shoe of bullock's hide, to protect them from being cut when they slip. The camel is the most gentle animal in existence, and the most submissive. It is stubborn, it is true, but not so much so as the mule, and it is easily and quickly corrected. It is so patient, that it will proceed with its load until totally exhausted, and then it falls never to rise again. During a military expedition of the French in Algeria, in the month of April, 1844, it was astonishing to see their camels, although reduced to skeletons, making such forced marches with their loads. Mules, in their condition, could not have carried even their saddles.

LARGE EATERS.—The Hottentots, the Bushmen, and the inhabitants generally of Southern Africa are notorious for the large amount of food they consume. According to Barrow, they are the greatest gluttons on the face of the earth. "Ten of our Hottentots," he says, "ate a middling-sized ox, all but the hind legs, in three days; but they had very little sleep during the time, and had fasted the two preceding days. With them the word is to eat, or to sleep. When they can not indulge in the gratification of the one, they generally find relief in flying to the other;" and the same authority, in speaking of the Boejaemans, says they are as voracious as vultures. "The three who accompanied us to our wagons had a sheep given to them about five in the evening, which was entirely consumed by them before the noon of the following day." And those who have read the accounts given by Captain Parry, and others, of the gormandising powers of the Esquimaux, are familiar with the enormous quantities of food they can dispose of. Sir John

"Home of Lepers."

"The Chinese, like the Jews, have laws which exclude the unclean from the midst of general society. They must dwell outside the gate. But to ameliorate the condition of this afflicted and unfortunate portion of his children, the Emperor has caused a piece of land to be set off for their special use, erected buildings for their accommodation, and provided, out of his own revenues, for their support.

"The place is about a mile northeast of the large east gate of the city. The wall around it, and the houses, are all of brick. It is about 650 feet in length, by over 300 in breadth, having one broad aisle from the entrance portal, leading back to the temple containing the Tablet of the Emperor, which receives the homage of the people living upon his bounty. From this aisle there are, on each side, thirteen narrow ones, at right angles, which lead past the doors of the houses to the surrounding wall. The houses are all of one story, and only large enough to accommodate, each, a small number of persons.

"When this place was visited by the writer, in 1855, it contained over six hundred inmates, some of whom exhibited no traces of leprosy, but being descendants of lepers they could not be received into general society, unless a sufficient number of generations, of their immediate ancestry, had also been free from it to remove the legal taint of consanguinity. This number, I think, three, but am not positive. Some of these men were active, intelligent and energetic, often going abroad on business, and not unfrequently leaving the establishment altogether. Many, however, feel that this is the home where their fathers had lived, and where their own children also may live, and hence prefer to remain. Some poor creatures there were without hands, and others without feet or mere clumps, destitute of toes, and covered with ulcers, a most sickening and abominable sight. The writer has seen, not unfrequently, those who were both blind and in part or entirely destitute of fingers, carrying on their backs those who had hands and could see, but were unable to walk.

"Although this place has been set apart for them, yet it is not the only place in which they can be found. Even those who make this place their home go out to the city, to beg and trade or sell the products of their industry. They enjoy a sort of monopoly in the making of a species of twine, and some other things. They are allowed to sell salt without paying the full duty, and by this means, I am informed, some of them make small fortunes. Such, however, live in a place by themselves, in the eastern suburbs, near the river; others lie in boats, not much larger than a coffin, and subsist, entirely by begging from boat to boat. Some of these would be unable to walk, but having hands, they paddle about with a small oar, during the day, and collect in the same places every night."

"LARGE EATERS.—The Hottentots, the Bushmen, and the inhabitants generally of Southern Africa are notorious for the large amount of food they consume. According to Barrow, they are the greatest gluttons on the face of the earth. "Ten of our Hottentots," he says, "ate a middling-sized ox, all but the hind legs, in three days; but they had very little sleep during the time, and had fasted the two preceding days. With them the word is to eat, or to sleep. When they can not indulge in the gratification of the one, they generally find relief in flying to the other;" and the same authority, in speaking of the Boejaemans, says they are as voracious as vultures. "The three who accompanied us to our wagons had a sheep given to them about five in the evening, which was entirely consumed by them before the noon of the following day." And those who have read the accounts given by Captain Parry, and others, of the gormandising powers of the Esquimaux, are familiar with the enormous quantities of food they can dispose of. Sir John

Ross states that it amounts to 20 pounds of flesh and oil daily; and Sir W. Parry once tried, as a matter of curiosity, how much food an Esquimaux lad scarcely full-grown would consume. In 24 hours he had 4 pounds and 4 ounces of hard frozen sea horseflesh in the raw state, the same quantity of it boiled, one pound and 12 oz. of bread and bread-dust, besides a pint and a quarter of rich gravy soup, a tumbler of strong grog, three wine glasses of raw spirits, and nine pints of water. But, as the late Dr. Pereira observed, the most marvellous account of a gormandising power is that published by Captain Cochrane, in his "Narrative of a Pedestrian Journey through Russia and Siberian Tartary." He says that the Russian Admiral Saricheff was told that one of the Zakuti consumed in 24 hours the hind-quarter of a large ox, 20 pounds of fat, and a proportionate quantity of melted butter for his drink. To test the truth of this, the Admiral gave him a thick porridge of rice, boiled down with 3 pounds of butter, weighing together 28 pounds, and, although the glutton had already breakfasted, yet did he sit down to it with great eagerness, and consumed the whole without stirring from the spot; and except that his stomach betrayed more than ordinary fulness, he showed no sign of inconvenience or

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FRIDAY, JUNE 26.

The proper mode of solving the "Mormon problem" still continues to occupy the attention of many of our contemporaries in this city. It is very evident that had they the power—if their words can be taken as an index of their real feelings—they would soon precipitate matters and bring about a collision, if possible, between the forces of the General Government and the Mormons. Strange as it may appear, those who now are the most prominent and active in this city in their invocations to the General Government to make a demonstration against the Mormons, are those who but a few months ago, were vehemently urging resistance against that very authority. Those who at that time were the most loud and violent in condemning and setting at defiance the Federal Government and its officers in their midst, are now the most loyal in their professions and the most eager to see the national honor vindicated in the persons of the Federal officers in Utah! The treasonable language they themselves used—the defiant and threatening attitude they themselves maintained, are still so fresh in the minds of the public that we are astonished at the brazen effrontery they manifest in writing as they do on the Mormon question and the proper mode of solving it. If the Mormons are to be judged and condemned on the testimony of their enemies—if the strong arm of the General Government is to be stretched out over Utah, and her people governed by a military despotism, because anonymous newspaper correspondents and two or three corrupt Federal officers say they are traitors, what should have been done to San Francisco and her people last summer, when one of her own citizens thus writes, and publishes in the journal of which he was editor, in relation to the scenes enacted here:

"From the lights before us, it seems that in a city which formerly was an appendage of the United States, but which will now form the nucleus of an incipient higher law Republic, a heterogeneous mass of humanity has been engaged for the past three months in the laudable undertaking of turning the American Constitution topsy turvy and disgracing the enlightened century in which we live with scenes of folly, madness, violence and horror, such as would only have been expected to be tolerated in the Cannibal Islands or in Pandemonium. After having hung four of their fellow beings without any of the forms of law or justice,—after having been the cause of the horrible suicide of two of the miseries who were confined in their "Black Hole of Calcutta,"—after having banished a score of bad men who contrasted favorably with many of their own plow and saintly Josephs,—after having incarcerated a Judge of the Supreme Bench and held him for six long weeks in durance vile, with the munificence of a trial going on, and the muttered threats of the Chouineurs thirsting for his blood, his daily comfort and his nightly dream;—after having outraged all common decency and courtesy, violated every social right guaranteed by the compact that Constitution which was conceived in patriotism, baptised in loyal blood and nursed in the hot-house of the world as the most beautiful and delicate plant of liberty that has ever flourished in the sunlight of God;—after having committed this long catalogue of crime and infamy, enough in all conscience to make them, for all time to come, hang their very heads in shame and humility and penitently seek pardon and forgiveness, what a fitting finale has filled the cup of their insane cutrge."

This was a description given by a public journalist of the state of society in San Francisco. Was it exaggerated? Some say that it was, and that it was a gross misrepresentation of occurrences which took place; but hundreds of men were willing to solemnly testify that it was every whit true and that there was not the slightest exaggeration or misrepresentation about it. The evidence was an hundred-fold more strong in support of the truth of this statement of treason and crime perpetrated in San Francisco, than that at present adduced in support of the charges made against Utah and the Mormons.

We have been induced to make these remarks by the publication of an article in an evening paper (the *Bulletin*) a few days ago, headed "War with the Mormons," in which the editor dilates at some length on the course which ought to be taken with the people of Utah. He assumes, to commence with, that Governor Young and the people of Utah are out in open defiance of the Constitution and laws of the nation, and that if the attempt should be made to enforce the laws and to send a new Governor to Utah, it would be met with open resistance and armed opposition on the part of that people. Reasoning from these assumptions, he proceeds to mark out the policy which should be adopted by the Government towards Utah and her people—that nothing remains to be done but to appeal to arms and the employment of a formidable military force,

and a blow given that will strike terror to the centre of "Mormondom." It is not because of the religious belief or tenets of the people of Utah, he says, that these steps should be taken, "not because that people believe in Joseph Smith's bible, or marry fifty wives; but because they have rebelled against the Constitution and laws of the land."

For a man, occupying the position of this editor, to jump at the conclusions he evidently does in thus speaking about the people of Utah, he must either be dishonest and determined to consider them guilty however strong the evidence of their innocence may be, or extremely gullible. Mr. King's experience as a journalist during the past year in this city, ought to have taught him better than to pursue the unwise course he has in this instance, in endeavoring to arouse a spirit of excitement and indignation in the public mind. He ought to stop, at least for a moment, and inquire whether there is not another side to the stories in circulation about Mormon treason and outrage, and notgulp down all that is said to their prejudice as unimpeachable and indisputable truths. All the evidence he has before him in regard to the alleged treasonable acts of the Mormons, is that emanating from our enemies. And yet, on the strength of these one-sided statements, he proceeds to denounce the people of Utah, in language which reminds us forcibly of the blood thirsty appeals of the infamous Marat, as traitors to the Constitution and laws of this nation, and invokes the General Government to exert its power and crush us. Shame upon such a man, who is so lost to all sense of propriety, so dead to all the feelings of reason and humanity as to pursue such a course! Must the people of a whole territory, thousands of whom have as just a claim on the protection and fostering care of the General Government as the most favored citizens of these United States, be condemned unheard, to the fate suggested by this editor? If so, farewell to liberty, farewell to justice, and farewell to the liberal institutions purchased by the blood and sufferings of the revolutionary fathers!

But what if this course, which the editor of the *Bulletin* recommends to be pursued towards the Mormons, should be adopted by the public towards himself, where would he be tomorrow? Mr. King has been assailed, and grave and serious charges fulminated against him by those who are as much entitled to credit and hold equally as respectable positions in society as the defamers of Utah and the Mormons. What would be the opinion we would be compelled to entertain of him and his character, were we to read and listen to all that his opponents have to say, and not pay any attention to his denial of these vile charges? We should conclude that a more unscrupulous and corrupt man, and one more unfit to be countenanced or associated with, could scarcely be found. But he denies the truth of these charges—says the men who circulate them are unworthy of credence, and thinks that his denials and protestations ought to have weight and be heard. Thousands of men, whose words have never been impeached, whose lives have been pure and unblemished, and whose greatest and only crime has been that of believing "Mormonism," deny the statements and charges circulated to the injury of the people of Utah, and yet this editor will neither believe nor think their statements worthy of the slightest consideration or notice; but will, nevertheless, urge upon the General Government the propriety of crushing them out! How inconsistent a course for a man in his position to pursue!

"We do not wish," says Mr. King, "to invade Utah because the people there believe in Joe [Joseph] Smith's bible, or marry fifty wives; but because they have rebelled against the Constitution and laws of the land." If for the commission of this crime an appeal to arms is to be had, Utah invaded and the Mormons crushed out by an overwhelming force of Federal troops, then to be just and to execute the penalty impartially upon all who are guilty, a detachment of those troops had better invade the domicile of the gentleman who makes the suggestion, and execute the summary vengeance upon him which he prescribes for the Mormons. For it is a fact, patent to every reader of the *Bulletin* since the present editor has had control of its columns, that he has openly advocated undisguised resistance to the Federal authorities, and made insane appeals to the people to resist any intervention they might offer in the local affairs of this city. The most bold and fearless expressions uttered by Gov. Young and other Mormons, and which have been garbled and colored by our enemies, appear mild and loyal compared with many of the sentiments given utterance to by him in his leaders of last summer and fall. And could he then have had as much influence over the people of this city, as Governor Young always has had over the people of Utah, we are of the opinion that his criminality would not have been confined to threats.

But this action, Mr. King asserts, was taken to maintain the rights of man, to teach corrupt office holders the lesson that there was a point beyond which it would be worse than cowardice for a suffering and long-oppressed people to endure. If this be granted, what then becomes of his rodomontade against the Mormons? Have the Mormons no rights to maintain? Are they to suffer uncomplainingly

and unresistingly every wrong that can be inflicted upon them, without seeking for the redress to be obtained by the exercise of their legal and guaranteed rights and privileges? They have neither violated the Constitution and laws of the Territory of Utah nor of the United States in the course they have taken. They have not incarcerated for long weary weeks Judges of their own electing; they have not openly defied the power of the Federal Government nor arrayed themselves against it. But they have contended for their rights; they have told the corrupt and unprincipled men who have been too often imposed upon them, regardless of any of their likes or dislikes, that they should not have unbridled license to practice their whoredom and abominations in their midst, neither would they submit to their high-handed oppression; they have given them to understand that though Mormons, yet they are freemen. If this be wrong, then every man that contends for the blessings of freedom is a transgressor; if this be treason, then every man that ever lifted his voice against tyranny and oppression was a traitor.

The gentleman either deceives himself or endeavors to deceive his readers when he states that it is not for the belief in the doctrines taught and practiced by the Mormons, but for rebellion against the Constitution and laws of the land that he wishes to invade Utah. If interrupting the Court in its proceedings—taking possession of records—threatening its Judge and forcing him to fly, constitute the rebellion of the Mormons, (for these are the rebellious acts they are falsely accused of committing) then, we again assert, the editor of the *Bulletin* either deceives himself or his readers, when he says that for these acts and not for their religion, he would have Utah invaded and the Mormons crushed out; because all these acts, or others equally culpable, he himself has committed at and abetted. Courts have been interrupted, a Judge has been incarcerated, threatened, his life demanded, and other overt acts committed in the loyal city of San Francisco, which he has openly encouraged and defended. It can not be, then, for rebellious acts of this description that he wishes Utah invaded by the Federal troops; he surely is not so inconsistent. It must be a religious crusade that he wishes commenced.

Importance of the Present Age.

GENIUS, it is said, will develop and exhibit itself under any circumstances, and that an individual possessed of inherent ability and talents, will rise to distinction among his fellow men. Though this may be, and is, to a certain extent true, yet it is an undeniable fact, that many of those men whose names figure conspicuously in history and have been handed down to posterity stamped with immortal shame or glory, would have lived and died in obscurity, unknown and unappreciated had it not been for the peculiar circumstances by which they were surrounded. What made Hampden, Cromwell, Napoleon, Washington and a hundred others whose names are enrolled among those who have acquired eminence and renown, either on the field of battle or in the councils of their country; as scoured to their race, seeking to gratify their own insatiable ambition at the expense of the lives and happiness of thousands of their fellow beings, climbing over the smoking ruins of cities and the bleeding corpses of their victims, and wading through rivers of blood and tears to grasp a glittering crown, or as self sacrificing champions of liberty, contending manfully for the rights and liberties of mankind. That they were master spirits, and would have distinguished themselves in any society and position into which they might have been thrown, is true; but there are periods and events peculiarly adapted to the development of genius in any of the various characters which it assumes, and it was owing to their being born in such periods, and being associated with such events that they became what they were. Had it not been for this, though the fire of genius might have been burning in their souls, it would have been pent up and smothered, and they would have lived and died in comparative obscurity. Circumstances were the breeze that fanned this fire into a flame so bright that it attracted the gaze of all nations.

Genius is ever on the alert to profit by circumstances and bend them to its will. Like a good chess player, it takes advantage of the mischiefs of others, and makes their mistakes the stepping stones to its own preferment. Where duller minds can perceive nothing unusual or worthy of special attention, the quick eye of genius discovers the secret workings of some mighty power that is destined to convulse the world with its throes, and sees, in events which attract little or no attention from others, the evolution of great and glorious principles and truths which will ultimately influence and control the destinies of the world. While others look back and mourn at misspent time and unimproved opportunities, genius improves the present; and ere they have ceased their useless repining and regrets, it has already won for itself imperishable laurels.

In looking over the history of the past, we see many periods which appear to have been especially favorable to the development of great and noble minds. Such were the days of ancient Grecian glory, when her brave sons were struggling to maintain their independence against the hosts of the foreign invader of their

soil. Such were the times of the parliamentary wars in England—the revolution of '89 in France, and our own revolution of '76 when America's small, but noble band of freedom's sons, dared to assert and maintain their rights against the armies of the most powerful nation in the world. On such occasions as these the minds of men are freed from restraint. They burst and cast away the shackles of tradition and education in which they have been bound, and suffer them to roam free and unrestricted while they revel in the glorious liberty of thought, as bright visions of future great and sublime events are unfolded to their view.

It is very common for men to place a high estimation on privileges which are past while they neglect to avail themselves of those that are present—to think what they would have done had they enjoyed the opportunities that others did, while those they have, are allowed to slip by unimproved. We need not, however, look back with regret upon periods like these which have passed away. No age was ever more important than the one in which we live—none was ever so pregnant with interesting events as the present. Never was there a period in the world's history so well calculated to develop all that is good and noble, to call forth the energies of the soul, to display true greatness and genius, to bring into action the loftiest powers of intellect and to inspire men with the purest patriotism and the most self-sacrificing philanthropy, as the one which is now passing away. We are inspired now with more glorious hopes than ever animated the bosoms of our ancestors. Though many of them struggled in the great cause of human freedom and progress; yet they toiled and suffered, shed their blood and sacrificed their lives for the establishment of governments and laws which they well knew must eventually share the fate of all human institutions, and to secure to their children, blessings which they did not expect to live to enjoy themselves. For this they thought no labor too great, no price too costly. But we are engaged in the establishment of a kingdom and government that shall have no end. We are making sacrifices to secure to mankind greater blessings than it has ever entered into the heart of any unspired philanthropist even to conceive of, blessings which shall never be wrested from them, and which we shall ultimately share even though we should be called upon to lay down our lives in order to obtain and secure them. They labored, perhaps, to emancipate and enlighten a single state or nation, our philanthropy embraces the whole world. They strove, it may be, for an earthly crown and for power and honor which they well knew must eventually share the fate of all human institutions, and to secure to their children, blessings which they did not expect to live to enjoy themselves. For this they thought no labor too great, no price too costly. But we are engaged in the establishment of a kingdom and government that shall have no end. We are making sacrifices to secure to mankind greater blessings than it has ever entered into the heart of any unspired philanthropist even to conceive of, blessings which shall never be wrested from them, and which we shall ultimately share even though we should be called upon to lay down our lives in order to obtain and secure them. They labored, perhaps, to emancipate and enlighten a single state or nation, our philanthropy embraces the whole world. They strove, it may be, for an earthly crown and for power and honor which they well knew must eventually share the fate of all human institutions, and to secure to their children, blessings which they did not expect to live to enjoy themselves. For this they thought no labor too great, no price too costly.

The spirit of demonism that pervades California, is produced by a deficiency of belief in God and a want of true religion. If men were taught that the Almighty is really interested in all the concerns of this mundane sphere, and had they a pure system of religion taught unto them in place of the ones now popular—mere forms of godliness entirely destitute of power—and they believed it, the bloody hand of murder would be easily stayed; courts, officers and juries would neither be derelict in their duties nor false to their oaths, and laws, amply adequate for the punishment and extirpation of crime, if not already in existence, would soon be enacted. Is not this the needed remedy?

There must be a cause for this immunity from crime in Utah; and if that cause can be pointed out, and understood and put in operation in California, it will produce similar results. The whole of the secret lies in the knowledge the people of Utah have of God. They know that he has revealed laws and ordinances—a plan of salvation—which if conformed to and obeyed by them here, will result in their eternal exaltation hereafter. The desire to give heed to these requirements, prompted them to go to Utah. This is all that keeps them, as a people, there. These laws expressly forbid the commission of adultery, fraud, robbery, murder, suicide and every other species of wickedness. They know that if they should persist in the violation of these laws, they would deprive themselves of the favor and blessing of heaven. For instance: what Latter-day Saint, who believes his religion, would commit murder, would stab, shoot or otherwise take the life of his fellow, and be guilty of shedding innocent blood, when he knows that the commission of such an act would forever shut him out from the presence of his God, and deprive him of every thing that is more estimable than life itself? So in regard to every other sin. Their religion and the blessings of their religion are above price in the estimation of the people of Utah, and so long as they continue to value it thus highly, they will abstain from sin and crime.

The spirit of demonism that pervades California, is produced by a deficiency of belief in God and a want of true religion. If men were taught that the Almighty is really interested in all the concerns of this mundane sphere, and had they a pure system of religion taught unto them in place of the ones now popular—mere forms of godliness entirely destitute of power—and they believed it, the bloody hand of murder would be easily stayed; courts, officers and juries would neither be derelict in their duties nor false to their oaths, and laws, amply adequate for the punishment and extirpation of crime, if not already in existence, would soon be enacted. Is not this the needed remedy?

Conflicting Testimony.

The editor of the *Herald* informs his readers on Wednesday morning that he had an interview the day previous with a gentleman who spent some time at Salt Lake City, and who corroborates the statement recently put forward in the *N. Y. Times* in relation to the horrible condition of things in Utah.

We wish to inform our readers that we have also had several interviews this week with no less than four gentlemen of unquestioned veracity, who have resided for some time in Great Salt Lake City and are thoroughly conversant with the residents and affairs of that country, and they inform us that the statement in the *N. Y. Times* relative to the condition of things in Utah, is a mass of falsehood.

Books! Books!

We have received by the bark *Yankee*, which arrived a few days ago from the Sandwich Islands, a supply of *Books of Mormon* and *SPENCER'S LETTERS*, which can now be had at this office. Also a few pamphlets: "NEW JERUSALEM," "PATRIARCHAL ORDER," "REMARKABLE VISIONS" and "REPLY TO, SHALL WE BELIEVE IN MORMON?" Numerous inquiries have been made of us regarding these books, particularly the two former works, by persons whom we do not now remember, and requests made that we would forward them copies when they arrived. As we have neither the name nor the direction of such persons at hand, we shall await a renewal of their orders, and forward accordingly. Those sending money for Books, will also bear in mind that we have the postage to pay in this city, or they will not be forwarded by the Post Office Department.

ARRIVALS.—Elders Willard Bingham, Henry Morgan and John H. Crombie, missionaries from Great Salt Lake City to the Sandwich Islands, arrived in this city, the former two on the 22nd and the latter on the 23rd inst., from the interior. They are all in the enjoyment of good health and spirits, and are anxious to reach the field to which they have been appointed.

MORE ROTTEN PILES.—About sixty barrels of lime proved too heavy for the piles beneath Robinson's Wharf, on the eastern corner of Clark and Drury streets, on Monday evening, and about forty square feet of the wharf caved in, precipitating the lime into the water, and throwing out of place the capping and planking for twenty or thirty feet around the ruin.

The Latter-Day Saints

Meet every Sunday in this City, at the PHILHARMONIC HALL, Stockton street, near Jackson, at 11 A. M. and 1 P. M. All who wish to investigate the principles of truth as revealed for man's salvation in the gospel of Christ, are cordially invited to attend.

St. John's Day.—This day, Wednesday, was observed by the colored Freemasons, who to the number of about sixty paraded through the streets.

THE WESTERN STANDARD.

Correspondence.

FOR THE "WESTERN STANDARD."

History in Philosophy Teaching by Example.

Philosophy teaches the relation between cause and effect. Therefore, by reading the history of the world, we learn the philosophy of the human mind, by observing the causes that have influenced their various acts and produced the different conditions in the human family. "The thing that hath been, it is that which shall be; and that which is done is that which shall be done; and there is no new thing under the sun."

By these rules we learn that men are inclined to respect and venerate old and long practiced errors and foibles, and to oppose or reject new, or not well understood truths. "The light shineth in darkness, and the darkness comprehendeth it not." Another fact is also clearly seen, that the perversity of man is more in consequence of ignorance, than of inherent vice. For however bitterly men may oppose what to them is new or not practically understood, they seldom show any want of respect for truth or their authors when they are fully comprehended. The fathers persecute and kill the prophets, and the children build and garnish their sepulchres. To demonstrate the truth of these propositions, it is not necessary for us to go back to the days of Noah, Abraham, or Jesus Christ, but we will glance at the history of these United States of America.

The first European settlers of Plymouth, of Baltimore, of Philadelphia, of Providence, and the Huguenots who first settled in the Carolinas, were men who entertained ideas of civil, social, and religious government, in advance of a majority of their countrymen. This was a crime in the eyes of their associates, who ridiculed, traduced, and calumniated them to that degree that made them appear as enemies to their country and to mankind. And to avoid persecution and to save their lives, they became exiles from the homes of their childhood and sought shelter in the savage wilds of America. There, they nourished and practiced those same principles that made them so obnoxious to their countrymen; and which have now become the highly valued institutions of these United States. And all her heroes and statesmen that have made the name of the American Union glorious in the eyes of all nations, once had their secret detachers, and open and avowed opposers. And in accordance with these principles men still continue to act.

Let us look one moment at the example which the history of the people of Utah Territory presents to us. Have they endured less ridicule, reproach and calumny than the Puritans? Have they suffered less injustice, insult and injury than the first American Colonists? In short, have they not endured as much privation, surrounded as many and as great difficulties, and in every way manifested as much virtue, constancy and integrity, as that which is now so loudly and justly applauded in the character of our ancestors? "O! but," says one, "the people of Utah pretend to have received new light or new revelation, and are not governed by those good old traditions that have been handed down to us by our worthy fathers." The same charges were preferred against the people who composed the Plymouth Colony. And the people of Utah are accused of reviling the Gods, and of speaking evil of the rulers of the people. The same charges were made against the first American Colonists. The people of Utah are said to be fanatical and deluded: the same was said of Hause, Luther, Calvin, Knox, Wesley, Penn and their followers. The people of Utah are accused of being enemies to their country, and traitors to their government: so were Baxter, Brewster and Bunyan. In short, no charge can be preferred against them, that was not preferred against the founders of American Institutions.

It is true the people of Utah love the light and intelligence that they have received through the influence of the Spirit of God: so did the first American Colonists. It is true the people of Utah possess considerable self-reliance and independence of character: so did every man who ever put a new principle into practice among men, and it was a prominent trait in the character of the founders of American Institutions. It is also true, that many of the inhabitants of Utah were born upon a foreign soil; but not so many of them are guilty of this crime, as were the people who first planted Americans upon the soil of these United States. And the farther we pursue the parallel, and contrast the history of the people of Utah with that of those from whom the present inhabitants of these United States received their inheritance, the more striking will the similarity appear. Therefore we will trace the comparison a little farther.

The first American Colonists located upon lands that were under the jurisdiction of the people and government from whom they were exiles. The same conditions attend the lands of Utah. The government of Great Britain treated the Colonies with a most jealous and ungenerous policy. The same policy has persistently been pursued by the government of these United States towards the people of Utah. Again, the Colonies were called upon by the crown of England to prove their loyalty to the parent government, by enlisting into the British armies, and to assist in fighting their battles. And if the American Colonies proved their loyalty to the British crown by assisting in the French and Indian wars, how much more loyal have the people of Utah proved themselves to the Government of these United States by their assistance in the war with Mexico! For the war in which the colonies engaged with the government of their country was with the immediate enemies of the colonies, and the colonies were directly benefited by the results: while the people of Utah had nothing to gain and much to lose by bringing the country which they intended to inhabit, under the jurisdiction of those who had provoked themselves enemies. Nevertheless, they volunteered more soldiers in proportion to their numbers as a people, by one hundred per cent, than any other portion of the United States; and for fidelity and faithfulness, the Mormon Battalion was commended by all of its superior officers.

In short, in no test of integrity or virtue, have the people of Utah shown themselves inferior to the founders of American Institutions; and that they have submitted to as much injustice, endured as much persecution, privation and hardships, and overcome as great obstacles as did the Patriarchs of America, I think no one can for one moment dispute. And what has been the history of the people of Utah since their location in these arid, isolated valleys of the mountains? Have not the solitary and desolate places made glad by them and the desert been made to blossom like the rose? Have not streams of water been made to spring up in the parched places and a half-way house been built by them between the Mississippi and the shores of the Pacific, where

many a fainting, weary countryman has found rest and sustenance and received that kindness and assistance that no one can expect from any but friends! And for all of this they are called enemies to their countrymen! Is it not shameful?

Utah in extent from east to west, is near one thousand miles. Its face presents but little else than treeless mountains, and herbless valleys; although there are some streams of water running through the mountain gorges where trees and herbs appear. And it is by the most patient and persevering labor, that sustenance for man and animals to any extent is obtained. These mountain defiles have long been the secret retreat of some of the most thieving and troublesome Indian Tribes and freebooters of all nations; and, within the last two years, this long and much exposed road has been travelled by thousands of people of all nations, ages and sex with less loss of life and property than in any other new State or territory of half the extent. While millions upon millions of dollars have been appropriated for forts, garrisons and materials of war in other new states and territories, not one dollar has been appropriated by Congress for any such purposes in Utah. And still, the complaint is being made continually, that the Mormons are endeavoring to incite the Indians to hostilities against the United States. Are not such charges shameful; in view of all of these facts? Whenever the Indians were disposed to be troublesome to the whites that inhabit Utah, these people outside were rejoicing that the Mormons were likely to receive their deserts from the noble minded Indians, who despised Mormon abominations. But as soon as it is ascertained that peace existed between the Mormons and the Indians, then the hue and cry is raised, that the Mormons and the Indians are in league against the people of other portions of the United States. If continued oppression does not drive a wise man mad, then Solomon was mistaken in some of his sayings; and people have really come to the belief, that if the Mormons are not mad, they must be fools, as the man said of the dog, after giving him a kick.

I do not wish to be understood as saying that Congress has made no appropriations for Indian purposes in Utah; but, as I have before said, they have not expended one dollar for forts and garrisons, and their attendant expenses, as they have been compelled to do in other new States and Territories. All of the money expended by the U. S. Government for Indian affairs in Utah Territory for the whole ten years that it has been occupied by the whites, will not exceed three hundred thousand dollars. And this fact, in connection with the few robberies and murders that have been committed in that Territory, ought to be evidence enough to convince any candid mind, that the policy of the people in that Territory has been to secure the friendship of the Indian tribes towards the whites, instead of exciting their enmity. Unless the government of these United States, wishes to give the friends of the people of Utah occasion to say to them, what the friends of the American Colonies said in the British Parliament, viz.—"They have been planted by your oppression; they have grown and flourished by your neglect."—Congress will not much longer withhold from them the same favors that have been granted to all the other States and Territories. It will give to each settler as much land and upon the same terms as was given to the settlers of Oregon; and make them the same grants for schools and other public purposes that have been made to others. And further, they will use all lawful means to make that Territory accessible by railroads, or some other means of intercourse with other parts of the world; for in no part of the whole country do people labor under so many inconveniences on account of the expense of transportation, as in Utah. Farming and mechanical tools, machinery and all such necessities are almost excluded from the Territory, on account of the expense of transportation. As for luxuries, they are almost unknown in the country.

But have the people of Utah any reason to expect the government of these United States to be generous, or even just to them? No. What precedent have we in history where the oppressor became just or generous to the oppressed, until the oppressors were humbled, or the oppressed became able to vindicate their own rights? Therefore in their humility must the people of Utah prove their virtue, integrity and faith, and hide their time:

"And long will her sons remember their scars!" And now to the Bible-loving and Bible-worshipping people of these United States, I have this humble request to make—that they will read and obey, the first and second verse of the twenty-third chapter of Exodus. It says:

"Thou shalt not raise a false report; put not thine hand with the wicked to be an unrighteous witness."

"Thou shalt not run after a multitude to do evil; neither shalt thou speak in a cause to decline after many to wrest judgment."

PHIL.

FROM PAJARO.

From our Correspondent:

PAJARO, June 14th, 1857.

DEAR BRO. GEORGE.—According to promise, Mr. Higbee read off his carefully written discourse against "Baptism for the dead" and "Polygamy" on yesterday. He repudiated the vicarious office entirely: saying, it was impossible for one person to do a work of salvation for another. That was his position; and if true, Jesus Christ was an impostor for his great work of atonement was not for himself, but for others. He was the great Vicar; and it is his vicarious office that makes him our Savior. Also, it is the vicarious nature of the Gospel that renders a ministry necessary to salvation: for, How can they believe on him of whom they have not heard? and how can they obey without an administrator? To administer both the word and the ordinances of the Gospel, is a vicarious work: that is to say, the ambassador of Christ stands in His stead, to do the sinner that which the sinner cannot do for himself. According to Mr. Higbee's hypothesis, there is no need of a Savior nor of a Gospel ministry; and consequently the salary he draws is so much cash paid by the community for nothing. He, of course, did not carry his argument so far; but when carried out amounts to just that. He quoted Solomon (the polygamist) to prove that "there is no repentance in the grave," which thing we do not deny; but if there can be no repentance in hell, then the story of the rich man in hell is a falsehood. If a man by a sinful course of conduct fills his body with disease and dies, perhaps before he has lived out half his days, he cannot by repentance place himself in a situation to live it over again, in order to avoid his former errors and come to a happier end. This, evidently, was Solomon's meaning. But to say that the soul cannot repent in the other world, is to say, The soul cannot think—cannot remember—cannot reason, and, in fine, has lost its intelli-

gence! Besides this passage of Solomon's, there was not one of his many quotations, that bore upon its face any relevancy whatever to the point in question, and was evidently put in to make time. Time, 30 minutes.

His anti-polygamic text, was Christ's answer to the question, "Shall a man put away his wife for every cause?" Now this was not a question of putting wives; but of putting them away, and had no more to do with polygamy than with monogamy. The point to be considered was the taking of wives.

He commenced by attacking P. P. Pratt's "Manners and Morals in Utah;" and vauntingly claimed that Bro. Parley contradicts himself, though no such contradiction exists. He also misquoted the Book of Mormon; and stepped in the middle of an idea, so as to make that book condemn polygamy. Next, he made no case out of that, except to say, that Ishmael should be a wild man, and suggested that the same thing was true of us. If the polygamy of Abraham is the cause of the Arabs being "wild men," he might have added that Jesus was a wild man for the same reason; as, like the Arabs, he was the descendant of polygamists. He denied that God commanded in the case of Hagar; upon what authority he did not say. Josephus, who is much the better authority in that matter, says, that God did command. Which shall we believe? This was the end of his argument upon the unscripturality of polygamy. Time, 50 minutes.

The next hour and half (making two hours and forty minutes in all,) he occupied in the most black-hearted abuse that I ever heard come out of a man's mouth. There were, however, a few redeeming points; for instance, a few passages from Bro. Grant's wholesome rebukes to the sinners in Zion, and I thought, that if Methodist priests would use a little of the same plain-hearted language to their members, it would be a decided improvement upon the present system. He repeated the Jno. C. Bennett—Martha Brotherton and Vandusen lies, which were completely refuted at the time they were published; also the Branderbury, Brochu etc. charge which were reported to Congress—given over to a committee for investigation, and reported back by said committee as, *Fudge*. To these he added a generous assortment of yarns of later date, and the tirade of this "accuser of the brethren" was complete. The long sitting tired the people, the last part of the discourse excited them, and it was doubtless expected that it would be replied at all it would be to few, and that our time would be taken up in contradicting lies and explaining perversions. The trick, however, was easily seen and avoided. There were those present who were acquainted with the Saints at Salt Lake, and could place a just value upon his slander. They required no notice.

Elder Harvey Whitchurch replied, to a very fair audience. His text was, "The everlasting Covenant" (Isaiah 24: 5.) He illustrated the nature of that covenant, and demonstrated its polygamous character. He introduced Joseph the son of Jacob, and Samuel the prophet, as instances of God's especial blessing upon polygamy. He also quoted 2nd Sam. 12, 7, 8, in which God gave the most unequivocal command to David, that Jesus Christ was descended from Solomon, the polygamist, who was the son of Bathsheba, the thirty-fourth wife of David. He put the unanswerable question, Why it was, that if polygamy is (as Mr. Higbee said) "a stink in the nostrils of the Almighty," that none of God's prophets, apostles, or even the Savior spoke against it and condemned it? He spoke of the penalty of adultery. His remarks were clear and forcible, and I think the audience has never noticed his calm and dignified manner in contrast with the excited manner of Mr. Higbee. By the time that Bro. Whitchurch closed, the congregation had become so weary that they closed the meeting, deferring the subject of baptism for the dead until next Sunday.

Upon the whole, I consider Mr. H's discourse to be the most thorough attempt at the perversion of God's word that I ever heard. And in conclusion, I aver, that by virtue of his own conclusions, he has no right to a seat in the pulpit; for there is a settlement there that was not passed, either by polygamists, or the children of polygamous sites.

C. W. WANDELL.

FROM OPHIR, PLACER COUNTY.

From our Correspondent:

OPHIR, June 12th, 1857.

DEAR BRO. GEORGE.—On the morning of Wednesday, the 3rd inst., I started from Salmon Falls for Shingle Springs, taking the trail up the ravine and over the hills, which was cooler and more pleasant to me than travelling over a dusty road. I arrived at White Oak Springs about seven o'clock and stopped at Mr. Hicks', where I was kindly received, and had the hospitality of his house extended to me at any time that I might be travelling that way. At two o'clock started for Mr. Lunceford's and arrived there about two hours before sun down, and received a cordial welcome. A short time after sun down, Mr. John Thatch and C. C. Hurst came in; having gone to Mr. Hicks' and there learned that I had left about a short time before. I was informed that the other two brothers had an appointment to meet at French Town four weeks from the previous Sunday, at which time and place I design to meet them.

Next morning we started for White Rock Springs, and staid over night with some brethren in that vicinity, who treated us with all kindness. Inquiring of the brethren concerning the nature of their circuit, we informed them that some places on their circuit were pleasant and easy and others were hard to preach to; the latter being the late Mr. Wall's.

On the 6th we commenced our circuit, and after turning out; several listening very attentively. We visited all the brethren and left them feeling well.

Spent the next day with Mr. Outhouse—having formed a very favorable opinion of him on a short acquaintance.

On Sunday evening held meeting at Alder Creek. Some brethren had assembled and were

listening very attentively. I spoke with wisdom and a good influence seemed to prevail. Before dismissing the meeting, opportunity was given for any one to ask questions, however, none availed themselves of it. After meeting was dismissed, two or three individuals commenced talking rather rabidly about Joseph Smith, &c., &c. A few replies were made, and some other persons present told them it was no use for them to talk.

On Monday the 9th we held meeting at Mount Morgan, Island. About ten men assembled, but it was hard preaching to them; every word seemed to reverberate.

On Tuesday the 10th, crossed the river to Negro Hill, where, after some difficulty, we obtained the use of the church and had a good meeting in the evening. On the morning of the 11th, started for this place. Passing through Condemned Bar I felt impressed to stop—made some inquiries, and obtained Mr. Harvey H. Smith's store to preach in, who treated us very generously, and gave us a good meal.

On Wednesday the 11th, we started for this place. The weather at the time was very rough, and the night coming on dark, great solicitude was felt on the steamer for the safety of the boat, but after an hour's fruitless search amid the rolling waves, it returned safely, having experienced difficulty in finding the shore.

The Lord has been with us and blessed us beyond our expectations, and may his name be ever praised for his goodness. Our opinion is, there are too few elders in the field. Those who are travelling, have too much ground to walk over.

On Thursday the 12th, we started for this place, and were

met at the church by a large number of people.

On Friday the 13th, we started for this place.

On Saturday the 14th, we started for this place.

On Sunday the 15th, we started for this place.

On Monday the 16th, we started for this place.

On Tuesday the 17th, we started for this place.

On Wednesday the 18th, we started for this place.

On Thursday the 19th, we started for this place.

On Friday the 20th, we started for this place.

On Saturday the 21st, we started for this place.

On Sunday the 22nd, we started for this place.

On Monday the 23rd, we started for this place.

On Tuesday the 24th, we started for this place.

On Wednesday the 25th, we started for this place.

On Thursday the 26th, we started for this place.

On Friday the 27th, we started for this place.

On Saturday the 28th, we started for this place.

On Sunday the 29th, we started for this place.

On Monday the 30th, we started for this place.

On Tuesday the 31st, we started for this place.

On Wednesday the 1st, we started for this place.

On Thursday the 2nd, we started for this place.

On Friday the 3rd, we started for this place.

On Saturday the 4th, we started for this place.

On Sunday the 5th, we started for this place.

On Monday the 6th, we started for this place.

On Tuesday the 7th, we started for this place.

On Wednesday the 8th, we started for this place.

On Thursday the 9th, we started for this place.

On Friday the 10th, we started for this place.

On Saturday the 11th, we started for this place.

On Sunday the 12th, we started for this place.

On Monday the 13th, we started for this place.

On Tuesday the 14th, we started for this place.

On Wednesday the 15th, we started for this place.

THE WESTERN STANDARD.

The Steam Fire Engine.

The following is from the Cincinnati Enquirer:

"The exhibit by Mr. Clements, late Engineer of the Fire Department of this city, of the transactions for the last year, is a very remarkable one, and is quite worthy of the consideration of the other cities of the Union, where the Fire Department is one of the greatest moral and social nuisances, and the losses by fire are so enormous heavy."

"In this city, where the population is fully two hundred thousand, the loss by fire over insurance, for the last year, has been only \$26,626, and that amount was contained in one single loss—that of the People's Theatre, on which there was a small insurance. We doubt if the history of any city in the world can exhibit a result like this. It is all due to the admirable system of a police fire-department and the employment of steam fire-engines. With our seven steam fire-engines, and a small but efficiently disciplined and responsible paid brigade, the most violent conflagrations are brought under easy control."

"The process of extinguishing a fire in Cincinnati contrasts as strikingly with that in other cities as the results of the operations of the two (the volunteer and the paid) systems. Elsewhere, a fire is a signal for general uproar, confusion, panic, and frequently mobs and serious disturbances. Crowds rush to them to witness the fun and share the excitement; 'the gallant firemen' perform deeds of desperate valor, and not without the most deafening shouts and huzzas; each company pitches in on its own hook, and projects a thin stream in any direction that may please its foreman's fancy. The subsidence of the conflagration is rather a disagreeable check upon the general excitement; and to restore their spirits, 'the gallant firemen' have recourse to whisky and other stimulants, and on their way home, making night hideous with their bellowings, they may vary the sport by a set-to and fight between rival companies. Then the next day there is a hose and machine washing, with any number of idlers and loafers hanging around the engine-house, to keep up the excitement and brag of their heroic deeds on the night before. And then—but why need we describe any further what are so familiar to our readers—the innumerable evils of the old volunteer system."

"Now see how a fire is managed in Cincinnati. The alarm is sounded, and the locality of the fire indicated. Immediately the horses are hitched by well-paid and trustworthy men, who never sleep at their posts, and the seven huge, smoking lumbering but easily-managed machines tear through our streets, creating, like comets, steam as they go and marking their courses by a fiery stream. Arrived near the scene of the fire—the engines are posted, probably several squares off, exactly over the huge cisterns constructed at the corners of all the streets, and with one or two men to watch the engine and keep up the fire, great hose are attached and dragged off to the fire, where they are managed and the water played by two or three men."

"A striking peculiarity at a Cincinnati fire is that the power which propels the water is invisible, the engines being some distance off, and the pipe-holders are never crowded or impeded in their operations. Thus it is that no less than seven respectable rivulets are brought to bear upon a blaze, and it must be a terrible one, and far gone, indeed, if it can stand up under such a cataract. There is no tumult, disorder, confusion, uproar or even excitement of any sort during this operation, which is usually a brief one."

"To this admirable system, so happily and efficiently carried out, and the cost of which is but \$84,000 a year, we owe the quiet and contented feeling with which our people go to bed at night, and the relief from a heavy tax for insurance, as well as a thousand other benefits not known in other cities."

PEKIN, THE CAPITAL OF CHINA, lies about six-and-twenty miles south of the great wall, in the northern part of the province of Pecheli. A high wall divides the city into two parts, the City of the Court and the Chinese City; the latter in the form of a parallelogram, the former in that of a square. Both are inclosed with walls, and cover an area of seventeen miles in circuit. The walls of the Court City are forty feet in height and twenty in thickness; forming a rampart for horsemen to ride upon, for which purpose there is at intervals a gentle slope by which cavalry can ascend. Above the walls of the Montchou town rise towers, nine stories high. At every interval of forty yards are small square towers, and larger ones at the angles, flanking the walls. The population has been estimated by parties at three millions, two millions, and one million. Some have even placed it as low as six or seven hundred thousand. The streets are spacious, and laid out for the most part in straight lines, unpaved, but clean. The houses are low, built of brick, and tiled; the shops handsome; and the goods costly and various. In the Court City one-half the area is occupied by palaces, public edifices, powder magazines, temples, lakes, and by the Imperial palace, which is composed of numerous buildings, courts, and gardens. It is rather a town than a palace, and contains residences for every one in the emperor's service, from the highest officers of

state down to the poorest mechanic. It is a league in circumference; and its gardens form a vast park, which exceeds in beauty and richness the most gorgeous description of Eastern romance. Pekin has twelve large suburbs, which of themselves form a considerable city; and the whole stands in the midst of a sandy, arid plain, destitute of all vegetation. The heat is oppressive in summer, and the water is frozen from the middle of December till March. An army of 80,000 men is maintained within the walls; and there is also a body of police, whose principal duty is to prevent famine.

AN ORIENTAL OUTFIT.—The approaching marriage of the Sultan's daughter with the son of the Pasha of Egypt (says one of our English exchanges) has given an immense impetus to the *haut commerce* of Paris. The Sultan, with an unexampled generosity, has given commissions to the extent of four-and-twenty millions of francs for jewels and embroidery destined for the bride. The cup from which the bride drinks on her wedding morning is already executed, and is valued at thirty-two thousand pounds sterling. It is of a pea shape, pure gold, incrusted with diamonds of the largest size and finest water. The top is bordered by a fringe of diamonds, all of equal size and immense value; these hang detached from the cup, and move and sparkle in a constant flutter. Nothing more beautiful than this has ever been produced. The bridal slippers, of cloth of gold, embroidered in millions of diamonds, have also created a sensation among the sight-seers of Paris. They entirely confirm the tales of Eastern magnificence which we have been accustomed to read with the impertinent incredulity of European ignorance; and as we look round the room at Mayer's, there these wonders are displayed, we believe, like Hassan the shepherd, that all things are possible to his Highness the Padishah. The wedding-robe has not yet arrived from Lyons, but the jeweled border, which is to surround it, is already completed, and it is absolutely dazzling in its magnificence. By the Sultan's desire, this border, which is an arabesque pattern, is made to contain specimens of every precious stone at present known under the sun; and the design is so beautifully carried out, that, although as many jewels are collected together as the space will hold, yet they do not seem overloaded or crowded together in any way. The exhibition of this marvellous *trousseau*, which completely throws into the shade all our puny efforts at producing great effects by delicate *lingerie* and hypocritical laces will, we think, create an immense sensation throughout the commerce of Europe.

EXTRAORDINARY TRIAL OF STRENGTH.—The *Troy Times* recounts a singular trial of strength which took place in that city, recently, between James Madison, "the cast-iron man," and Professor Carl, the "strongest man in America." The challenge for a trial of strength, sent by Carl, having been accepted, a large assembly witnessed the performance. Previous to the trial Prof. Carl gave an exhibition of magic and ventriloquism, performed his celebrated guitar and drum solo, balanced sixteen chairs on his chin, and performed other feats calling for an exercise of strength, which must have wearied him somewhat. Mr. Madison then appeared—he held an anvil weighing 214 pounds upon his breast, while two men struck it with sledges; held an avil upon each knee; broke a number of stones with his fist; bent a bar of iron 1-4 of an inch thick, by striking it over his arm; and held an avil weighing about 200 pounds, upon each arm, while men struck upon it with sledges. Prof. Carl then appeared, held the avil upon his breast, bent the bar of iron almost double upon his arm, held the anvils upon his arm, &c., for a longer period than Mr. Madison had done. He then took the flint stones which had been rejected by his rival, and hammered them to pieces, signifying his performance by cracking in two a flag stone about large enough to serve as a stepping-block for a door. After this he held one of the heavy anvils over his head for 41 seconds, lifted a sixty-pound weight upon his little finger and swung it around his head, and held two men on his hair while he whirled them about, top-fashion, until their feet stuck out at angle of 45 degrees. Mr. Madison was then called out by the audience and requested to give an account of himself. He excused himself by saying that his rival was in constant practice, while he had not broken a stone for a year. Being urged to swing the weight about his head, he declined to do it, on the score of inability, and as Prof. Carl had not held the anvils on his knees. In short, he virtually acknowledged himself a whipped man.

SPANISH robbers are very polite. An Englishman was once accosted on a lonely road by a ruffian. "Sir," said he, "have you my coat on; may I trouble you for it?" The Englishman drew out a pistol and told the fellow he was mistaken. "Sir," said the robber, "I perceive that I am. Will you do me the honor to communicate your name, that I may remember it in my prayer?"

AN ITEM FOR DOCTORS.—In Winchester, Conn., there has not been a death in one and a half years. The village is surrounded by 150 smoking coal-pits, and besides, there is no physician in the place.

The Bitter Bit.—A Moorish Legend.

A SPANISH MOOR, being on the eve of setting out on a pilgrimage to Mecca, entrusted all his money to a man who had hitherto borne a reputation for unblemished probity. His fortune consisted of two thousand besants. On his return, he was not a little surprised when the reputed honest man denied all knowledge of himself or his money. The pilgrim entered a complaint against him, entreated the judge to help him to his property, and took his oath on the truth of his statement—but all in vain! The old man's good name outweighed all he could say; the plaintiff was nonsuited, and went away in despair.

Presently he met an old woman, who was toddling along with the help of a staff. Touched by the stranger's grief, she stopped him, and having listened to his unvarnished tale, she said: "Be of good cheer, young man—May be, with Allah's help, I shall get back your gold. Do you buy a chest, and fill it with sand or mould; only let it be bound with iron, and well locked. Then choose three or four discreet men, and come to me. We shall succeed, never fear."

The Spanish Moor followed her advice punctually. He came with four friends, bringing a chest which the strongest porters could scarcely drag along.

"Now follow me," said the old woman.

On reaching the door of the supposed honest man, she went in with the Spaniard's four friends, bidding the latter wait below, and not make his appearance until the chest had been carried up stairs.

She now stood in the presence of the hypocrite, when she introduced her four companions, saying, "Behold, here are some honest Spaniards about to make a pilgrimage to Egypt." Their treasures are boundless. They possess, amongst other things, ten chests full of gold and silver, that they know not where to stow away just at present. They would fain entrust them to safe hands for a time; so I, well knowing your honesty and unsullied reputation, have brought them hither. Pray fulfil their wishes.

Meanwhile she had the heavy chest brought in, which the pretended honest man glistened over with greedy looks. But just then the despoiled pilgrim rushed in impetuously claiming back his two thousand besants. The faithless depositary was frightened; and, lest the young man should reproach him with his treachery in presence of the strangers, who would then take away their chest with its untold treasures, which he had already determined to appropriate to himself, he cried out to the Moor—"Be welcome! I was almost fearing you would never come back, and was puzzled what I should do with the two thousand besants.—Allah be praised, who brought you back safe! Here is what belongs to you."

The Spanish Moor went away with his treasure as triumphant as though he was carrying off so much booty. The old woman begged the master of the house to put his first chest in a safe place, while she went and ordered the rest to be sent. She then sheered off with her four companions, and, of course, never returned.

INSTINCT OF THE CARRIER PIGEONS.—With respect to Sir John Ross's pigeons, so far as I (Sir John Richardson) can recollect, he dispatched a young pair on the 6th or 7th of October, 1850, from Assistant Bay, a little to the west of Wellington Sound; and on the 13th of October pigeon made its appearance at the dovecot in Ayrshire, from whence Sir John had the two pair of pigeons which he took out. The distance direct between the two places is about 2,000 miles. The dovecot was under repair at this time, and the pigeons belonging to it had been removed; but the servants of the

house were struck with the appearance and motions of this stranger. After a short stay, it went into the pigeon-house of a neighboring proprietor, where it was caught, and sent back to the lady who originally owned it. She at once recognized it as one of those which she had given to Sir John Ross; but to put the matter to the test, it was carried into the pigeon-house—when, out of many niches, it directly went to the one in which it had been hatched. No doubt remained in the mind of the identity of the bird.—*Yarrell's British Birds.*

INFIDELITY OF AMERICAN LADIES.—In Miss Beecher's recent volume on health she says, referring to the almost universal invalidism prevailing among the female sex of America, that she has nine married sisters and sisters-in-law, all of whom except two are either delicate or invalids; that she has fourteen married cousins, and not one of them but is either delicate, often ill, or an invalid; and that in her immense circle of friends and acquaintances all over the Union she is unable to recall so many as ten married ladies, born in this century, who are perfectly sound, healthy, and vigorous.

PROHIBITION OF TOBACCO IN SWITZERLAND.—The governing Council of the Canton of Berne have just enacted that young men, who are as yet unconfirmed (confirmation is administered in Switzerland between the fifteenth and sixteenth year,) are prohibited from using tobacco. The Council state that they have come to this determination in consequence of the deleterious effects of tobacco on the human frame.

POINTS IN A GOOD HORSE.—In purchasing a good horse, sight, wind, feet and limbs must be the uppermost objects of inquiry; for nine horses out of ten are defective in one of these particulars. First, then, examine his eyes, and do this before he comes out of the stable; see that they are perfectly clear and transparent, and that the pupils or apertures of the eye are exactly alike in size and color. Next examine his pipes; if good and sound on being nipped in the gullet, he will utter a sound like that from a bellows; but if his lungs are touched, and he is broken-winded, he will give vent to a dry, husky, short cough; look to his limbs also, and in passing your hand down his legs, if you find any unnatural protuberance, or puffiness, or if feeling first one leg then the other, you discover any difference between them, disease more or less, is present; but may not be lame, but he is not clean upon his legs. If he is broad and full between the eyes, he may be dependent on a horse of good sense, and capable of being trained to almost any thing. If you want a gentle horse, get one with more or less white upon him; many suppose that the part-colored horses belonging to circuses, shows, &c., are selected for their oddity; but it is on account of their docility and gentleness; in fact, the more kindly you treat horses, the better you will be treated by them in return.—*Spirit of the Times.*

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